



# HIGH NEWS

FOR  
HIERUSALEM.

*I Proclaim from the Lord of Hosts, the  
return of the Jewes from their Captivi-  
ty, and the building of the Temple in glo-  
ry in their owne Land.*



*Heare O ye Jewes my Brethren, I am a Jew of the  
Tribe of Reuben: but unknown to me till  
the Lord spake unto me by voice; whose  
voice I heard, but saw no appearance, and  
he changed my name from Thomas to The-  
auran John, since the 23. of November 1649.*

*Now unto ye Jewes my Brethren am I sent, to pro-  
claim from the Lord of Hosts, the God of Israel, your Re-  
turne from your Captivity, in what Nation soever ye are  
Scattered. From thence ye shall be gathered into your  
owne Land: JERUSALEM shall be built in Glory, in her  
owne Land, even on her owne foundation, as the Lord hath  
shewn mee, though it seem never so impossible in the  
Judgement of Men; Yet by him that liveth for evermore,  
it shall be accomplished. And ye my Brethren, who say,  
Our Bones are dried, and our hope is gone, and we are  
cleane cut off; As the Lord liveth, who brought our*

Fathers out of the Land of *Egypt*, so Sure shall your *Returne* be. And ye my Brethren, shall be the *Glory of all the Earth, and the fear of Nations*, For I saw the Spirit of the Lord go forth, to effect his owne Work, and for his owne Names sake will *He bring this great thing to pass*.

Therefore my Brethren, Fear not; neither be afraid, for the Lord of Hosts is your *Leader*, And I *Theauraujohn*, but now *Theaurau Tannijah* your Captain General and Leader, and also your Brother our *Iah* his Servant.

Whereas this Proclamation was confirmed by *Thomas* being changed into *Theauraujohn*, so it is now affirmed, and for Confirmation of the truth in this declared, I do subscribe my name *Theaurau Tannijah* Leader of the Peoples.

Now hear all Peoples and Nations; whereas I was commanded by my holy *Iehovah*, to retract from speaking unto any Person for 34 dayes, and 21 of the same days to see no person, all which I have performed, and in that time I have received my pattern-way and work, as also this insuing declarative: and as *NOAH* his Ark was his declared obedience from faith in fine received, which faith and obedience was and is madness unto the world; to which obedience the worlds sentence was, What will this mad man do? will he cause this Vessel to go upon the dry Land? and *Paul* was mad unto the peoples then, but the end is faiths Coronation: So now shall many Idiots say of this Insert; but know yee peoples the stoutest heart shall fail in this great day of Jubilee; for it is the high and mighty Revolve in *Jehovahs Frame*, unto which sacred, high and mighty name let all peoples bow.

Upon

**U**Pon the 18 Scene at twelve a Clock in the night, the word of my *Jehovah* came unto me, saying, Write out this Edict, my Command, saying, Who among the Inhabitants of *Wales, England, Scotland, and Ireland*, is for the returning unto *Hierusalem* that good Land, given unto our Fathers so long ago? Now who amongst the Inhabitants of the whole earth, will return unto *Hierusalem*? Let an insertation amongst them be drawn, and their names subscribed in a Roll of Parchment; for the Town, and City, and County, and let that Record be ready the twelfth of *June* next in our 1653. for after that Record is received and reviewed, there is to go forth another Edict, and after that second Edict, there goeth forth the third Edict; and that is all my *Iehovah* and your *Iah* hath commanded me for to do, to lift up my voice three times for the gathering of the People. But it is not by multitude that we shall overcome, but it is *Iehovah's* might that shall bring us into our owne Land, and our ancient inheritance, even *Samaria* and the six Nations unto her regency belonging. For *Iehovah* is good and just, and faithful in all his wayes, who will do this great work, but not by men, but by his owne might shall we in his strength reduce the seven Nations unto our royal obedience, that we may partake of the good of the *Iehovah's* goodness promised, as we have tasted of his wrath for our Rebellions.

So my Brethren this is to let you know the good that our *Iehovah* will bring us unto, even a Land that floweth with milk and honey, a fruitful Land, the glory of the World, *Israels* inheritance: therefore ye be valiant in walking in the strength of obedience; that is,

the sacrifice that sanctifieth us in and to our *Iah*, for by obedience we are received into life. For my Brethren, obedience is the key that doth unlock the door into that goodly good Land here, and that goodly good heritansial rest in the celestial centre; where is rejoycing in full strength in glory; which obedience is the inletting into that regency.

Thus saith *Iehovah* unto his Servant *Theauroam*, your King and High Priest by the holy anointing received in and by fire, and also the holy and sanctifying Law and everlasting Covenant. In fire I have received them from that terrible and everlasting burnings, that is a consuming fire unto all not purified. Therefore by fire am I purified, for to stand betwixt my *Iehovah* and you his people; for he hath consecrated me in holy fire to stand betwixt you and himself, for to conscene with him, and to declare unto you the things that he commandeth unto you. Now hear O ye people what your *Iah* commandeth, for by that name *Iah* will he be known to you. But you are commanded upon pain of death not to name *Iehovah*; for in and by that sacred name *Iehovah* is he known unto me, being your High Priest the holy anointed of my *Iehovah* and your *Iah*; that is in and by his everlastingness, which is signified by his name *Iah*. It shall be thus O ye holy ones; for you shall be no more *Judah* and *Israel*, or *Israel* and *Judah*, but the holy Ones of your *Iah* and my *Iehovah*; for my *Iehovah* hath wrought his mighty work, for to bring them two *Judah* and *Israel* into one stick in my hand. For my Lineage Genealogically runs from *Jonathan* the son of *Saul* in *Rehoboams* line, that holds *Israel*, and also in the line of *David*, that holds *Judah*; and both these conjoynd in *Aarons* house, and confirmed

in and by the High priesthood, as by Genealogical demonstration in the true recorded Records: for the darkness lies in *Aaron*, because he stands reckoned in the Tribe of Levi, and he was and is of the Tribe of Reuben. Thus his Father was of Levi, but the woman was a Reubenite; and the Tribe's dignity doth carry it in the Statute Genealogically. Thus it was Reubens royalty in and over all the Tribes, that, whosoever without exception, should have a Wife given unto him out of the Tribe of Reuben, the man so receiving lost his name, and his inheritance was recorded under Reuben, and all his Children were Reubenites for ever. Thus the Man was both disabled in estate, and name, and seed, untill the Jubilee came, and then the Land returned unto the owne Tribe by an inheritansial Statute made unto that conjunction. So now if you say, that *Saul* was King in *Israel* and *Judah*; Lo, Behold, his Son *Theauroam Tanniahbb*; and if you shall say, that we had *David* our King the beloved of our *Jah*, Lo, *Theauroam Tanniahbb* his Son: and if you shall say, that *Ahharon* or *Aaron* was our Fathers Priest, the holy anointed of our *Jah*, Behold his Son *Theauroam Tanniahbb* in his Fathers Fathers Fathers stead, as our *Jah* had promised, that *David* should have a Son to stand before his Throne in the glory of his Majesty.

Now hear, O my People, Thus say I *Theauroam* King of the seven Nations, and High-Priest by the holy Anointing by fire received, and in fire I have received the holy Law and high and holy Covenant; and by the same high and holy and pure divine and sacred Anointing, am also confirmed Recorder unto our Tribes, being now thirteen; as also Captain general, and your Leader unto *Hierusalem* under my supream Lord & King  
*Jeho-*

*Jehovah*, there in the place that my *Jehovah* my supream hath set me in by his holy anointing. I *Theauroam* your Captain General, do will and command that ye observe this my command, that ye live honestly unto all, and in a peaceable preservable way unto this State where ye now live: And although I go Leader by an undubited right, King and supream Vicegerent upon and over my seven Nations, yet am I in this Nation the meanest subject. My Brethren, know that humility is all the foundations, and the greatest glory if it be viewed with true sight; as you see a fair or rare house builded, you look upon its high structure, and that you praise; but you do not then see its greatest glory, which is its basis or foundation which is in the earth; that, even that is the houses true glory, for it is the strong strength that beareth the houses frame. O my Brethren! if that last State were but viewed with true eyes, you would become lower, and then you would become truly high; and then are ye our *Jah's* his loveliness; for height without a sure sarbaxed strength in the soale of it, cannot continue: So now I have done all, but uttering my Voice. This is the first, *Wales*; because in her true right she is regent over *England*; for the Natives are in *Wales*, and this is the first house in this Land I am commanded to call unto, which is the house of *Darby*. Who in or of the house of *Darby* will go unto *Hierusalem*, and build the Temple of our *Jah* the great *Jehovah*? Who in or of *Pembrook* and *Montgomery* will go up? Who of *Carthamargain*? Who in *Brecnack* will go up unto *Hierusalem*, and build the Temple of our *Jah* and the great *Jehovah*? Who in *Radnal* will go up? Who in *Limpster* will go up? Who in *Cardiff* will go up, and build the Temple in *Hierusalem*? Who in all and of all, *wales* and *England*,

land, and Scotland, and Ireland, and who in the whole Earth will go up unto *Hierusalem*, and build in the Temple unto our *Jah* the great *Jehovah*? let them subscribe their names as is above said, and the Records shall be received in every County, and so drawn into Rolls; for there is to be three subscriptions. For whosoever will go, whose heart *Jehovah* hath touched, fear not to subscribe, lest you purchase a blot unto your House, and your Family be forced to bear your shame: for whosoever will go, shall not be left behinde, neither Man, Woman, nor Children For *Jehova* and my *Jah*, our *Elokkim* will destroy this Land utterly: See unto your selves whose faces are set toward *Jerusalem* temporal, I speak plain, in the Land of *Judeah* and in the City of *Samaria*, but now *Samaritaniah*. Wrote by me, and given under our Signatory royal in our owne Territories, yet in this Land stooping unto all Signets or Signatories,

Theauroam Taniahhh  
 Leaders of the Peoples  
 unto *Hierusalem*.

**H**ear O Earth, and the Inhabitant of English Earth, Thus saith *Jah*, thy *Sions* King, and *Hierusalem*s glory; Hear O *Sion* in all the Angle-points in the North, in which thou art a sojourner, a Pilgrimage captive in the thick Idolatrous Idolatry. Thus saith thy *Jah*, that he will cause thy Captivity for to return, and thy return shall be unto thy sacred *Jehovah*; which turn thy Priest hath taken, and it is Embuildatory for the whole House, both of *Judah* and *Israel*, and thy turning shall be into receiving the Law thy light, thy land,



land, the inheritance of thy Fathers the Sons of *Abraham*, *Isaac*, and *Jacob*, and *David* your King shall lead you.

This is the word of *Jehovah* unto *Theuroam Tannijah* : Hear O ye people of the ancient Covenant; for you hath *Jah* an everlasting controversie with the Inhabitants of the earth, for in righteousness our *Jehovah* will do judgement, and in our *Jah* is the purity in truth demonstrated in his everlasting mercy. In this shall it appear and be declared, in his taking into Covenant the seed of the rejected Parents, our Fathers the ancient *Israelites*.

Now thus saith your *Jah*, but my *Jehovah*; for in that high and sacred great and holy Name will *Jehovah* be known unto me onely, being I am his High Priest; but unto ye his people, by his holy name *Jah* will he be known, in his everlasting mercy will he be named amongst his people and upon his people, all which long suffering lies in his sacred name *Jah*: therefore be ye mindful that ye do not name the great and high and mighty, and sacred name *Jehovah*, lest he consume you in and for your disobedience; but *Jah* is your name for to call upon, or *Elokkim*, or *Above*, or *Eloah*, or *Al*, or *Addoniel*, or *El*, or *Am*, or *Hemanuel*, or *Bethem*. These be the names O *Israel* that thou shalt name; for the Name God thou shalt say *Eloah*, and for Christ *Bethem*, and for Jesus *Hemanuel*. These are thy names O *Israel*, for thou shalt not name in thy mouth a strange God. Neither saith your *Jah* will he be called upon by the name of an Heathen God, neither answer thee O *Israel* but in his own prescript; therefore you who look for your deliverance and *Hierusalems* glory, labor to forget the names of the Gods of the Heathen: for this Land



is an abhorration with all its fashions unto your *Jah*, shall be destroyed as in the day of *Sodom*.

Now thus saith your *Jah*, Hear O *Israel* my People, and *Tannijabhs* house whom I have tyed ye my People into. For the house of *Tannijabhs* being builded, ye my People are the builders & the building, that being built, then the Covenant with *David* is performed, the light in *Israel* is restored, and mercy unto *Saul's* house is from me *Jah* extended, for to take in again my ancient King, old *Israel's Saul*: for his was the house, and *David* but a familie in that house. So now thus saith my *Jah* and my *Jehovah*, that in *Tannijabhs* is the house builded, the families rectified, the promise made good both in mercy and judgement. Thus in judgement I cast off *Saul*, to receive in my mercy his seed in my own house. In mercy I gave *David* unto my people, that in my mercy I might refine his seed by punishing them until the Families were fitted for to come into the house my building. For O ye Sons of men, my waies are not like your waies; for I am *Iah* in my Everlastingness. I act my waies, confounding man and the wisest beauty in the Sons of men. For I AM *Hallelujah* in my self, but in my outgoings is motion in its variety intensiously intended, and extended beyond the worm man his finding out. *Eck and Kleatt*.

Yet thus saith our *Iah*, that in the true Theologie *Saul* and *David* do make one man. Thus *Saul* is the outward appearance called man, on which stature all outward eyes do look, and *David* is the intense wisdom in that appearance, seated within for the guidance of the outward figure; for the outward figure is weak, and the *David* is the strength within, which is *Iah Elokkim* everlasting in prevalency; for the *Bethem* is the Re-

finer by Rectification in the outward figure to bring it into its living intense Nature. So being done, then behold *Jehovah's* Theologie etymologically expressed in that figure man. Then *Saul* and *David* are one man, and the first Spirit in the second *Adam* is again made one; for the dead *Adam* is made the living *Hemanuel Bethem*. My Brethren you cannot fathom my Theologie, for it is beyond Divinity; for it is *Via in se*; that is, *Jah* his King is *Hemanuel's* looking-glass in *omnia via*: for none fathoms the heart of an anointed King, but the Anointer, who is my *Jehovah* and your *Jah*, and in us both *Hemanuel*.

*This following Edict is engraven in Brass,  
and to be sent into Holland.*



## The Edictory

Unto all the *Jewes* the whole earth  
over, Greeting.

*Ye my Brethren,*

**N**OW thus saith I *Theauroam Tannijah* the great King  
of the seven Nations, that *Jehovah* my supream  
Lord and Master hath commanded me not to spare the  
disobedience of any or all, and I have sworn in **URIM**  
and

and THUMMIM, that whosoever doth wilfully disobey my command being *Iehovah's* General in this great Iourney unto *Hierusalem*, he shall be put to death. I have sworn by my Majesty being King of the seven Nations, by the sacred and holy anointing, from *Iehovah* my King and Law-giver, that I will not spare any that doth transgress wilfully my command, the holy Covenant and *Iah* his pure and undefiled LAW; which LAW and Covenant I received in Fire, and every Letter, Syllable, and Peat in burning flames of revengeful Fire: Therefore see unto your selves before you do presume to enter into Covenant with your *Iah* but my *Iehovah*; For *Iah* is your pure, and proper, and peculiar word or name, but *Iehovah* is my Heritansial ingraftment, because I am *High-Priest* from *Iehovah* my supreme King. Now thus saith your *Iah* but my *Iehovah*, that the House of SAUL and IONATHAN, and REHOBAM the Son of IONATHAN and the family of DAVID, these now all lye in the Priesthood of AARON, but AHHARON: and in any of these Lines who do carry the Majesty of royalty, they do carry it into REUBEN; thus, because REUBEN is the royal *Tye* in all the families, as was given by me *Iah* unto MOSES AHHARON's brother, under whose conduct your Fathers returned. For though they were taken away, yet their Edicts directed the People. Now this was Reuben's dignified royalty upon and over all the Tribes none excepted; for whosoever should have to wife a daughter of the Tribe of REUBEN, without exception the man and his inheritance were recorded in REUBENS Genealogie, so that the woman did bear the mans right hereditarily, and all the Children were Reubenites for ever; and thus stands AARON wronged.

(12)  
 ed, being reckoned in and from the Tribe of LEVI,  
 and he is REUBEN; and from him, & to him I Iehovah  
 hath tyed all the Fathers beforenamed. And thus his  
 name doth bear whom I have chosen your Leader, THE  
 AU ROAM TAN TAN is his own name heredi-  
 torily. THE Ep is light, that stands for AHHARON,  
 that was my anointed Priest, as he now is this fourteenth  
 day being Sabbatty named Iehotial, that is the name of  
 our Sabatty. AU doth signifie David, for he feared be-  
 fore me. RO signifies my mercy that is unto Transgres-  
 sors, that was SAULS house; the Stemmes aforenamed  
 do signify that in my name AM, that is, your Leaders  
 conjunct, or closing up all; and in that name AM, I have  
 unto Sauls house declared my everlastingness, in passing  
 by their Transgressions for my holy name sake, because  
 I am Iah, everlasting mercy & goodness to my house my  
 holy Ones: for now it shall not be no more the house  
 of SAUL and the family of David, but they two are  
 become one in my strength their Ingrafter; and it shall  
 be no more said the House of Israel and the House of In-  
 dah, neither the House of Judah and the House of Israel,  
 but the Lords House his holy Ones. This is transcribed  
 on Sabbatty, because the insert is holiness it self.

*Signed by me Theauroam Tannijahhh, King of the se-  
 ven Nations, and Captain General under my Master Jeho-  
 vah, and High-Priest and Leader of the Peoples unto HIE-  
 RUSALEM my ancient seat Royal, the City of my Father  
 David and my Father Rehoboam, from Jonathan, the Son  
 of Saul, and from AHHARON my GENELUSTRA-  
 TED in GENEALOGY. Dated in January (so called)  
 on my fourteenth day, being Sabbatty. Given under our Sig-  
 atory royal in the year 1652, London.*

Unto the Synagogue of  
 the Jews in Amsterdam,

By Recordat **THEAUROAM  
 TANNIJAHH.**

The



*The Epistle Ediſtory upon the 21 Scene or day.*

**A**Nd the word of *Jab* ſpake unto me, ſaying, Hear O my People, even ye whom I have choſen, ye holy Ones, this is my command upon you, That ye do forſake all the faſhions of the *Gentiles*, in which ye have ſo long delighted your ſelves, with all their deceitful Sorceries and Wichcrafts, ye ſhall not follow them in any thing that they do, for they are the Children of my wrathful curſe; therefore follow not their waies, leſt ye be partakers of their plagues that I *Jehovah* will bring upon them, for to cut off their memorial from off the Earth. Therefore hear and obſerve, This is thy manner in thy Salutations; which Salutations of the *Gentiles* is a Monster-begetting, or a begetting-Monſter. Thus ſhall it be amongſt ye my People, that when ye meet one another, as when the man meeteth with the woman his friend or acquaintance, he ſhall not put off his Hat unto her, as the *Gentiles* do in their meetings; but thus ſhall it be amongſt ye my people, ye ſhall not kiſs one another as the *Gentiles* do, for that I loath ſaith your *Jab*: But thus ſhall ye act in your meetings or Salutations; The woman ſhall ſtand upright if her body wil bear it, and with her hands hanging down upon her hips, that is the woman's poſture alwaies and all times; if the womans body will not bear uprightneſs, then ſhe is but to move that way preſcribed; the man in his Salute unto the woman, when he meeteth her, he ſhall a little bow himſelf in his head and body a little, and he  
ſhall

shall lay both his hands upon the womans arms above the elbows, and so shall bear the woman a little on his left side; and this is thy manner O *Israel*. Now the reason why I *Jah* do command this manner in Salutation, it is this: for by kissing is caused a fermentation whereby the body is diseased or disquieted by the breath received from any one or other; for the breath hath in its intense Nature an intrinsecal begetrix in its includement, for the breath is abstracted from all breathings, and is included into one abstract; and if either the man or the woman be not stable in themselves, then into the strength of the others breathing there is a contraction in its self, though the party be never moved in their intenses; that is, his or her motion was never awakened by it. For breathing in one another and to one another is the mother Begetrix of all lustful brutishness. So much for your Salutes or kissing one another.

Now the man shall not kiss his sister his wife (for she is his sister) but in the insealing his seed delivered; and no more for to know his sister till the Child be twelve Months or twelve Moons old; for ye must be a wise people before your *Jah*, who is holiness it self. And when the man doth meet with man his friend, he shall not put off his hat unto him, as the *Gentiles* do; but he shall lift up his right hand in the wrist-joynt, that is in the hand point, and bow a little as in the womans prescription. Now the reason of the Man's lifting up his right hand it is this, that he doth in the truth in the uplifting his hand rejoyce to see his Brother in health; and he bowing his head doth acknowledge that it is the mercy of *Jah* to bring them together in health, for to refresh one the other by their well sight. This is for  
men

(15)

men be they what they will, unless it be unto the heads of the Tribes, and that prescript is to be in its time and place in observance, but this is now, even now this present required to be observed and obeyed of all, ye the people of our *Elokkim*, and these be the Edictories commanded by your *Jah* and my *Jehovah*.

The next is, why the woman shall stand upright in her stature and the man bow unto the woman, and laying both his hands upon the womans arms, that is the joynt above the elbow, it is thus; The womans uprightness is the mans glory; for the woman is the man's strength in the illustration of his seed; for of one man by the woman are many branches illustrated; so that the man being one unity, by the woman is made multiplicity. That is one reason.

But here is the main. For the standing of the woman upright is not the intention. For I speak things in the truth, which is the womans being upright, as in that demonstration she ought to be; that even that is the mans glory and the womans praise of excellency. Now the mans laying his hands upon the womans arms, it is this, he shews that in effect, that the uprightness in the woman was and is the mans strength; and therefore he doth acknowledge it before his *Jah* in his bowing unto him, by the bending of his face downward.

Now the man taking the woman unto his left side, it is thus, because that he doth declare that although the woman is his glory, yet the woman is his weakness also; for by woman man is made very weak in his intensiality, that word lies hid. But thus she is the mans weakness, for the man bowing upon the woman, the man becomes very weak in himself; for to give his life an outlet in issue by the woman his weakness; so you



you see the woman is mans glory and man's weaknes:  
Also this figure is allegorically allusive unto an high-  
er illustrative; so that the woman doth illustrate the  
man, by the mans becoming weak upon the woman.

The next is, thou shalt not lye with thy Sister thy Wife; but onely  
for generation, no not in bed; for it is a bewitching evil, that will prove  
a sore snare unto you both, for it is fire unto wood; but in all holy cha-  
stity in purity, and purity in chastity shall you walk. In wisdoms way  
shall you act all your doings saith my *Jehovah* and your *Jah*, your  
everlasting Saviour; for your *Jah* will have you so wise in your peace  
that the cause shall be removed, so that there can be no effect pro-  
duced when there is no cause stated.

**Per me Theauroam Tannijabbb High Priest.**

The end of the first Edict unto the People my house our *Jah* his holy ones.

*Let none seek to speak with me, for in silence I am returning, to be taught a pure  
Language; for confirmation of this Inset, I have sealed this Edict with our  
Se l Signatory, March the 8. 1652.*

Let none de-  
pise the day of  
small things,  
for small  
things proceed  
from the  
greatest root.

